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the Association of Congregational Missionaries, and membership is limited to missionaries of the American Board residing in Japan. The negotiations which resulted in its charter were conducted by me, so that I have the fullest knowledge, not only of the terms of the charter, but of the spirit of the officials from whom it was obtained. Nearly all, if not all, missions in Japan have formed similar corporations, and in the aggregate several hundred thousand dollars' worth of real estate must be under their control.

Since the present treaties came into effect in 1899 there has been no restriction upon the right of residence of foreigners. They may travel or reside wherever they please, and carry on any legitimate business on precisely the same terms as Japanese.

Foreigners may serve as directors of corporations, and as a matter of fact many do. I have myself served as a director of an educational corporation, and for a number of years my name was essential to the legality of all real estate transfers by that corporation. The great iron firms, the Armstrongs and the Maxims, have formed a syndicate with a large Japanese mining company, and have a large shipbuilding establishment in Murovan, in the island of Yezo. Their representative in Japan, a retired officer of the British navy, when I last met him, told me that they expected to be ready for business last December. There are other important business corporations of various kinds in whose control foreigners have a large share.

The tendency of public opinion is, I think, decidedly in the direction of more intimate relations between the foreign residents and the people of Japan. This is seen, not unnaturally, more clearly in Tokio than in the open ports, where the communities constitute a little world of their own; but it is seen everywhere to some extent. It is a pity that the narrow provincialism of a relatively small but none the less conspicuous section of the United States should so grossly misrepresent the general sentiment of the American people and impede this natural and healthy movement.

There seems to be a concerted purpose in certain quarters to emphasize every hasty utterance of Japanese public men, and every thoughtless newspaper paragraph, in the interest of the anti-Japanese movement on the Pacific Coast. Of course, the Japanese are irritated by such gross and senseless charges against Japan and her people as lie back of the California program; but such irritation is not indiscriminate, and even those most outspoken in their indignation at the treatment of their countrymen are quite ready to admit that the American people are their best friends.

Not long before I left Japan last March, I called on Count Okuma. Certain comments by American papers upon some utterances of his had just been reported to him. He laughed at the idea that he was unfriendly to the United States simply because he was indignant with the Californians. His obligations to her were, he said, far too great to be forgotten. "Why," said he, "one of the most important factors in my career was your Declaration of Independence." Substantially the same statement is to be found in his book of reminiscences, called *Sekijitsudan*.

When the history of the last fifty years comes to be written by a competent person after a careful study of

the literature of the Restoration period, men will be astonished to see how closely allied the new life in Japan has been, both in its origin and in its line of progress, to the civilization of the West. It is not too much to say that the political and social ideals which are the guiding stars of Japan's progress to-day are far nearer to our own than most writers on Japanese subjects have ever dreamed. They have judged her from the outside. For the most part they have not known the language of the people. They have not lived in their homes, taken their children upon their knees and talked with them of their family interests, or been made their confidant in time of anxiety and sorrow. To one who has in these and other ways been brought in contact with the deepest feelings of the Japanese people, the common emphasis upon the picturesque and the bizarre seems strangely beside the mark. At heart they are one with us and they are worthy of our warmest friendship.

### A Prayer for Peace.

BY WILLIAM MERRELL VORIES.

Let there be light, Lord God of Hosts!  
Let there be wisdom on the earth!  
Let broad humanity have birth!  
Let there be deeds, instead of boasts!

Within our passioned hearts instill  
The calm that endeth strife;  
Make us Thy ministers of Life;  
Purge us from lusts that curse and kill!

Give us the peace of vision clear  
To see our brothers' good our own,  
To joy and suffer not alone:  
The love that casteth out all fear!

Let woe and waste of warfare cease,  
That useful Labor yet may build  
Its homes with love and laughter filled!  
God, give Thy wayward children Peace!

HACHIMAN, OMI, JAPAN.

### Second Annual Convention of the Association of Cosmopolitan Clubs.

BY LOUIS P. LOCHNER, UNIVERSITY OF WISCONSIN.

December 31, January 1 and 2, the second annual Convention of the Association of Cosmopolitan Clubs was held at Ann Arbor, Mich. Twelve of the fourteen chapters then in existence (three more were admitted during the Convention) were represented by delegates, among whom were men from twelve different countries.

The Association of Cosmopolitan Clubs, as was pointed out in the December issue of the *ADVOCATE OF PEACE*, is composed of foreign students' clubs at American universities. Besides bringing together college young men of different nationality and aiding foreign students upon their arrival in this country, the Association aims to become an agency for promoting the final establishment of permanent peace among the nations. The proceedings of the Convention bearing upon this point are of especial interest, and are here enumerated: